



TRANSACTIONS OF THE NOVA SCOTIA LODGE OF RESEARCH

Vol. I.

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No. 2.

FOREWORD.

At the meeting called for Jan. 31, 1916, R. W. Bro. James H. Winfield presided, and a large number of brethren were present. Owing to the absence of the W.M., S.W., & J.W., who were all out of the city, the meeting was of an informal character. The following papers were read, and in the discussion which followed a number of brethren took part.

THE HISTORY OF FREEMASONRY IN NOVA SCOTIA.

(An Outline Sketch).

By W. Bro. J. Plimsoll Edwards, of North Star Lodge,
No. 74, R. N. S., Londonderry, N. S.

It gives me much pleasure to have the privilege of having an informal talk with you tonight on the subject of the early history of Freemasonry in this province; and I trust that you will regard it as I do, viz: as its being merely a base on which may eventually be built, through the collective efforts of the members of this lodge and jurisdiction, a complete and authoritative history of the Craft in Nova Scotia. It is surprising that so little has been published or even written—so far as I know—on this interesting subject, especially when we consider that not only did the Masonry of Canada originate in this province, and work actively under most distinguished social auspices for many years before its establishment in any other portion of the Dominion—but that we have in our possession a singular wealth of early records, minutes, papers and written memoranda available to any aspirant for historic work. Undoubtedly lectures and essays on the subject have been at times read; but the only works which to my knowledge have appeared in print and faced the cold critical eye of the

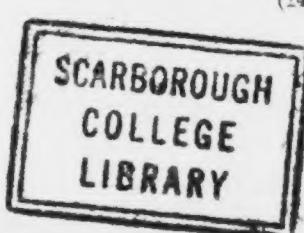
reading public have been limited to two; one a book entitled "A concise account of the Rise and Progress of Freemasonry in the Province of Nova Scotia from the first settlement of it to this present time 1786"—of which the only copy known to exist is in the library of the Grand Lodge of Massachusetts; the other a pamphlet of 32 pages "Early History of Masonry in Nova Scotia"—being a lecture delivered before Virgin Lodge, Halifax, in June, 1910, by our late lamented Brother Hon. William Ross, formerly Grand Secretary of this jurisdiction. This latter work is well known to many of you.

A monumental and most interesting history of the Craft in all Canada has been published by M. W. Bro. J. Ross Robertson, of Toronto; it is a credit not only to the Dominion but to the Empire, and few works of the sort throughout the Masonic world approach its high standard of excellence.

Disregarding as of minor consequence certain hieroglyphics which were found in 1827 on a stone near Annapolis Royal, we learn that the founder, and first great figure in our Masonic life was Erasmus James Philips, Major of His Majesty's 40th Regiment of Foot, who sometime prior to 1726—the exact date is unknown, and of little importance—came to Annapolis Royal. He was made a Mason in Boston in 1737, being then 31 years of age. In 1739 or 1740 he apparently received from the Provincial Grand Master of New England a warrant as Provincial Grand Master of Acadia, and bears this title in the record of the minutes of the Boston lodge. Of his Masonic work in Annapolis we practically know nothing, but undoubtedly a lodge was established there. As far back as 1854 the then Provincial Grand Master of Nova Scotia, the Honorable Alexander Keith, in his address at the annual communication of the Provincial Grand Lodge, referred to Annapolis Royal as the "cradle of Masonry in Nova Scotia". The work done by this lodge was still in evidence when, in 1749, Halifax came into being as a civilized community. Now appears on the scene one of the most distinguished Masons in Nova Scotian life—Hon. Edward Cornwallis, founder and first Governor of town and province; and on 12th of June, 1750, a petition came to Major Philips signed by Cornwallis and four other men prominent in the social life of the young town,—Wm. Steele, Robert Campbell, William Nesbitt, and David Haldane—requesting a Warrant to be granted them to hold and establish a lodge in Halifax. This was granted, and the Warrant received on the 19th of July, on which date began Masonry in this city; Governor Cornwallis was the first W. M., and on leaving the province was succeeded in the chair by Gover-

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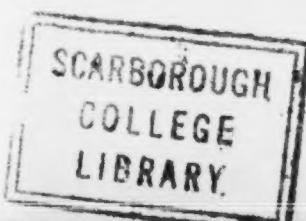


nor Lawrence. On this evening Lord Colvill, a distinguished naval officer and afterwards prominent in social and Masonic life in Boston, where the duties of his profession soon led him, was initiated Entered Apprentice. Other prominent residents of the town followed in his wake, and the lodge flourished. In the following March another lodge was founded in Halifax, and the existence and success of the Craft in the province became established on a sound footing.

The brethren celebrated the first anniversary of St. John the Baptist in Halifax by a Masonic procession to the Governor's house, thence to church—all clothed in mourning on account of the recent death of the M. W. Bro. the Prince of Wales, eldest son of King George the Second.

Hon. Edward Cornwallis, as the first W. M. of the first Halifax lodge, deserves special mention. His marked ability as both soldier and administrator made him prominent in these important capacities; and as a Mason he is entitled to our homage and respect. He had in 1748 established and been Master of the lodge of the 20th Regiment of the British Army—now the Lancashire Fusiliers—warranted as No. 63 on the roll of the Grand Lodge of Ireland, and afterwards known as "Minden" Lodge, in honor of the great victory of that name in which the 20th took so large a part. Next year, 1749, he was seconded from active military service to be leader of the expedition to found the town of Halifax, and was succeeded in the 20th by James Wolfe, the hero of Louisbourg and Quebec. Records of Cornwallis' further career in this province are scant: but his zeal must have burned brightly, for we know that soon after leaving Nova Scotia he became for a third time the founder of a lodge, being that of the 24th Regiment, warranted as No. 426 on the Register of the Grand Lodge of England. It seems strange that so great a name in the annals of our Craft has not been perpetuated in any lodge now existing in this Jurisdiction. In 1786 there was a charter granted to Cornwallis Lodge No. 15, to meet in Halifax, a lodge which included in its members some of the most distinguished and honored names of our early citizens, such as Salter, Binney and Murdoch; but it surrendered its privileges in the early years of the next century. There exists therefore, an excellent opportunity for any incoming lodge to work under one of the greatest names in both our Masonic and Provincial history.

As we have seen the first lodge in Halifax—the second in Nova Scotia—was warranted in July, 1750. The lodge instituted at Annapolis Royal ten or twelve years earlier had



probably ceased working at this time, and Halifax, No. 1, stood alone. Next came the second Halifax lodge warranted in 1751. At this period and for several years following, R. W. Bro. Philips acted under what was called a Deputation or Special Warrant for provincial control, for it was not until 1758 that a Grand Warrant was issued by the Grand Lodge of England, constituting him Provincial Grand Master of Nova Scotia and of the territories thereunto belonging.

Lodge No. 1, of Halifax, does not appear on the English Register until 1770, when it was entered as No. 109; Lodge No. 2 Halifax apparently did not exist long and probably amalgamated with No. 1.

In 1768 there was warranted a lodge which has left an imperishable record in the Masonic annals of British North America, "St. Andrew's" in Halifax, Nova Scotia, warranted on 26th of March of this year as No. 155, and now not only No. 1 of Nova Scotia, but the real and authentic No. 1 of all Canada.

From 1757 to 1770, three other lodges were warranted, but there is no record of their warrants being made effective or of any work done by them. In 1780, however, there came into being another of the long lived pioneer lodges of Nova Scotia—that known as St. John, which still flourishes as No. 2 on the Register of this jurisdiction. Of the splendid work done by this lodge during the 136 years of its vigorous life, there is no occasion to speak. It was closely followed (September 1781) by another Halifax lodge, called "Union No 1," which existed until 1820, and which included in its membership many men of prominence in the provincial capital. The third permanent addition to the Masonic forces of Nova Scotia was made in 1782 in the formation of "Virgin" Lodge under dispensation from St. Andrew's and St. John. In October 1784 it was warranted by the new Provincial Grand Lodge but with a change of name, being called "Artillery" Lodge—due probably to the military character of its members; sixteen years later the original name was resumed, by authority of the Grand Lodge.

In noting the history of the Craft in our province from 1750 to 1784 we must not lose sight of the existence and work of the military lodges during this period. In Halifax in 1756 a lodge known as the "Lodge of Social and Military Virtues," and attached to the 46th Regiment of Foot, worked under a warrant issued in 1752 by the Grand Lodge of Ireland. The charter of this lodge was re-issued about 1846 to certain Montreal brethren; it is now No. 1, "Lodge of Antiquity"

on the Quebec Register, and still flourishes. At Louisbourg in 1758, at least six of the regiments in the great siege had Lodges attached to them; these were the 1st, 15th, 17th, 35th, 47th and 48th. The 28th Regiment (which was also on duty there) fathered a lodge constituted on that historic soil by Colonel Richard Gridley, and which was warranted as Louisbourg Lodge, in honour of its birth place; there are also evidences of one existing in the 43rd Regiment. These were, however, Masonic birds of passage, and moved on in due course to take part in the great attack on Quebec which decided the fate of the northern part of this continent. In 1782 there were military lodges in the Nova Scotia Volunteers, the Royal Artillery, and the 82nd Foot, all working in Halifax under dispensation from regular Lodges No. 155, and No. 211 (now respectively No. 1 St. Andrew and No. 2 St. John of the Nova Scotia register).

This dispensation antedated an event which we now chronicle as being of great and far-reaching importance in our history—the organization in September, 1784, of a new governing body, the Provincial Grand Lodge of Nova Scotia, and which thereafter assumed full Masonic authority in the province. It resulted largely from the vigorous efforts (begun in 1781) of the Halifax lodges, whose persistence was thus crowned with success. This Provincial Grand Lodge deserves our special attention. It was constituted on most liberal lines, and its charter was similar to that granted at the same time to the Craft in Lower Canada, while that granted Upper Canada was more restricted. It gave ample power practically for every Masonic act, including ability to elect successors in office—the Grand Lodge of England reserving only the right to hear appeals and similar supreme and final privileges. This admirable charter,—a credit to that branch of the Masonic family "The Ancient York Masons" from which it emanated,—gave every facility for extension as well as self-government, and during its existence as originally granted excellent work was done by the Craft in this province; but soon after the union of the "Ancients" and "Moderns" in 1813, the liberties of the Nova Scotia and Lower Canada lodges began to be impaired; and within fifteen years self-government in these jurisdictions largely ceased. To this I will refer later. I might however mention that the controversy between the "Ancients" and "Moderns"—the two somewhat hostile camps into which English Masonry was then divided—had resulted in a rather confusing issue of warrants during the preceding 30 or 40 years; but our brethren of that time took little share in the dispute.

We have already referred to the first great name in Nova Scotia Masonry, Major Philips, and to his appointment in 1739 as Provincial Grand Master of this jurisdiction. On his death he was succeeded in office by Lieut. Governor the Hon. Jonathan Belcher, who died in 1776. During his tenure of office comparatively little activity existed in matters Masonic, and after his death the Grand Warrant lay dormant until the revival in the Craft in 1784 when the new Provincial Grand Lodge came into being. The latter was presided over by R. W. Brother John George Pyke as Grand Master, assisted by R. E. Brother William Campbell as Deputy Grand Master; R. W. Brother Joseph Peters (Postmaster-General) Secretary; Rev. Brother Joshua Wingate Weeks, Chaplain. The latter's prayer at opening was one of singular eloquence. The good effects of a recognized governing body were at once apparent, and the Craft grew and flourished. R. W. Brother Pike resigned the chair in 1785, and was succeeded by the Hon. John Parr, Lieutenant Governor of this province. Governor Parr was elected Grand Master annually until his death in November, 1791: and his funeral on the 29th of that month was the occasion of a most imposing Masonic display. He was succeeded as P. G. M. by the Hon. Richard Bulkeley, Secretary of the province, who held office until 1800. During M. W. Brother Parr's regime six lodges were chartered and in that of his successor eight more came into existence.

We have now dealt briefly with the introduction and establishment of the Craft in Halifax, and we must follow its extension to other settlements in the province. It is true that the first lodge was undoubtedly in Annapolis Royal in 1739 or thereabouts; but it was not until 45 years later that the Craft was systematically organized into lodges outside of the capital. The then flourishing city of **Shelburne** led off in this respect, Parr Lodge No. 3, and Solomon Lodge No. 5 being established there in 1784; and it may be noted that there also existed in Shelburne about this period "Unity Lodge" formerly in His Majesty's Seventeenth Regiment, which claimed to be under the Grand Lodge of Pennsylvania. "Solomon Lodge" No. 5 returned its warrant to Grand Lodge in 1786. In the same year 1784, residents of the new town of **Digby** petitioned for Masonic light, and Digby Lodge No. 6 began work. Then came **Manchester** (now known as Guysboro) its lodge being designated as Temple No. 7. A warrant was granted to certain residents of **Sheet Harbour**, resulting in Hiram Lodge No. 8; No. 9 was chartered at **Chester**, and St. George's No. 11 in the township of **Cornwallis**, all in the same year 1784—a red-letter year in the annals of Nova Scotian Masonry. St. Georges still survives, its home being at Wolfville.

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Shelburne, not content with two or perhaps three lodges, next year secured a charter for another, called Hiram No. 10, in connection with the Sixth Regiment of Foot. Cumberland County followed suit and for that district was chartered Borden Lodge No. 12, while No. 13 was granted to a newly organized lodge at **Windsor**, bearing the name of the town. In 1785, Cornwallis No. 15 began work in Halifax, followed in 1788 by Harmony No. 16, in **Sydney, C. B.**

Royal Navy Lodge No. 18 was warranted in 1787, and in the following year **Annapolis Royal** revived its old flame and began correspondence relating to the re-establishment of a lodge; for some reason, however, it was not constituted until 1795, being then numbered 25. At **Pictou** "Walmesley" Lodge was working in 1789, and Union No. 20 at Sissiboo or **Yarmouth** was warranted in 1790; but both were short lived.

Hibernia No. 27 of **Liverpool**, warranted in 1799, was perhaps the last civilian lodge established in Nova Scotia in the eighteenth century, although a number of warrants had been issued to purely military lodges in the province.

Mention of this completes our sketch of the work of the Craft up to the beginning of the last century although we must not omit to note that in 1784, very soon after the establishment of the province of New Brunswick, the loyalists settled in Parr Town (now the city of St. John)—many of whom brought from their old home the love of Masonry as well as loyalty to their Sovereign—petitioned the P. G. M. of Nova Scotia for a dispensation to establish a Lodge there. This was granted; and although serious friction subsequently arose between the two Provinces (in matters Masonic), this step was the beginning of that excellent and progressive organization, the Grand Lodge of New Brunswick. From 1784 to 1800 at least six lodges in New Brunswick were warranted by the Provincial Grand Lodge of Nova Scotia, as well as one in Charlottetown, P. E. I.

The vigour and strength of Masonic life is shown most effectively in the establishment and maintenance of lodges throughout its allotted territory, and we will therefore briefly follow this phase of the growth of the Craft in Nova Scotia. To begin with Halifax, the opening of the 19th century saw there St. Andrew's, St. John's, Union, Virgin, Cornwallis, Royal Navy, Royal Nova Scotia Regiment, and Trinity. Ten years later, the only changes were the dropping out of Royal Navy, and the Royal Nova Scotia Regiment, and the addition of a Lodge of the Royal Welsh Fusiliers, which latter moved on to another jurisdiction in 1812; in the same year Cornwallis and

Trinity ceased working. In 1816 Royal Standard began its long and honoured existence; it originated in the Royal Artillery and this year should witness its centenary celebration. No other changes took place until 1829, when "Thistle" Lodge (civilian) and those of the Rifle Brigade and the 52nd Regiment received warrants—the two latter being purely military and called respectively "Albion" and "The Oxfordshire Light Infantry" Lodges. In 1838 Union No. 1 dropped out, the loss being balanced three years later by the formation of Royal Sussex. A lodge named "Halifax" appears on the roll for 1845 and 1846; in 1848 "Burns" made its appearance, in 1852 "Athole" and "Keith". "Thistle" ceased work in the same year. "Acadia" began Masonic life in Dartmouth in 1845 and worked there until 1851, after which it met in Halifax. "Union" was chartered in 1856 and "Scotia" in 1860, also the Lodge of St. Mark in 1866. At the period of the birth of our present Grand Lodge this city could therefore boast of ten lodges—St. Andrew's, St. John's, Virgin, Royal Standard, Royal Sussex, Burns, Athole, Keith, Union and Scotia.

Shelburne, next on the list, had in 1801 two lodges, "Parr" and "Hiram". The former ceased working in 1823, the latter ten years later. Masonry then lay dormant until 1866 when "Albert" Lodge appears on the roll.

Digby began the century with a lodge of the same name, it being another of the pioneers of 1784; it lived until 1826, when its mantle was taken up by "St. Mary's" Lodge, which, though dormant from 1845 to 1860, revived and worked until 1862. In **Guysboro** or Manchester "Temple" established in 1784, did active work until 1833 when with other lodges it ceased labour.

"Chester" Lodge, in **Chester**, Halifax County, disappeared from the roll in 1823 after 39 years work, while in Cornwallis and Wolfville "St. George's" continued in activity until 1833; then apparently lay dormant until about 1860, when it resumed its duties. **Liverpool** began the century with "Hibernia" Lodge, which passed out of existence in 1823, and it was not until 1847 that Masonic work was revived, this time in "Zetland" Lodge. Let me say at this point that the lapses between 1823 and 1833 were to a large extent due to the drastic action of the United Grand Lodge of England,—after the union of "Ancients" and "Modérns" in 1813—in practically rescinding the privileges and independence granted by the Warrant of 1784 to which allusion has already been made. Efforts to curtail this independence began in 1819 and perhaps earlier; in any case, letters were sent by the Grand Secretary in that year to subordinate lodges in his jurisdiction, pointing out that

hereafter dues and obedience must be paid to London irrespective of any dealings with the Provincial or District Grand Lodges of the British North American provinces. Nova Scotia fought this ruling for several years, but had to surrender in 1828.

In **Sydney, C. B.** "Harmony" Lodge was in existence in 1801, but disappeared in 1829. In 1844 it was succeeded by St. Andrew's which has been ever since one of the strong lodges of this jurisdiction.

"**Annapolis Royal**" Lodge, in the town of that name, is the last country lodge to mention, as at work when the 19th century began. In 1827 it rested from its labours, but was revived for a short time in 1851, and again in 1862.

In the new century the first out-of-town lodge organized was at **Yarmouth** in 1807 under the name of "Wentworth." It lived for 15 years. "Hiram" Lodge replaced it in 1848 and has continued good work since that year. "Scotia" was chartered in 1864. In **Pictou**, "New Caledonia" worked from 1811 to 1837, and also from 1849 to the present. In 1813 "**Newport**" Lodge in the town of the same name, appeared on the list, and remained until 1832. "**Musquodoboit**" followed in 1817 but also dropped out in 1832. The town of **Windsor**, considering its location and importance, seems to have been rather backward in carrying on the work of the Craft. It had a lodge in 1784 which ceased work before the end of the century, and it was not until 1822 that Masonry was revived in "Fort Edward" Lodge, which lived for only ten years. In 1862 "Welsford" Lodge was chartered and has since done good and continuous work.

In 1824, four new lodges appeared on the roll, chief among which was "Unity" of **Lunenburg**, still going strong after ninety-one years of vigorous life. The others were "Concord" of **Barrington**, which lived only nine years, but was revived in 1866; "Mira" of **Rawdon**, which also died at nine years of age; and "Colchester Union" of **Truro**, the pioneer of Masonry in Colchester county, which worked until 1854. "Cumberland Harmony" Lodge of **Amherst** appears on the list in 1827, but vanished in 1854. In **London-derry**, "Rising Sun" Lodge appeared above the horizon in 1829, and in its day gave much Masonic light to residents of Great Village, Folleigh Village and the adjacent country; it sank to permanent rest in 1854. In the growing town of **New Glasgow** the year 1840 saw the charter of "Albion," which has since shown much vigorous life and is or was recently the banner lodge of the jurisdiction in numbers.

"Acacia" Lodge at **Amherst** was chartered in 1845; "Keith" at **Bear River**, in 1854. In or about 1855, "Mariners" Lodge of **Granville**, saw the light, followed by "Royal Albert" at **North Sydney** in 1857; "Acadia" at **Pugwash** in 1858; "Keith" at **Stellarton** in 1860; "**Westport**" in the town of that name, and **Scotia** in **Canning** in 1861; **Widow's Friend**, **Weymouth** in 1863; and 1866 the year of transition, from a District or Provincial to a sovereign or independent Grand Lodge, saw the chartering of "Virgin" Lodge, **Wilmot**, "St. Marks" at **Baddeck**, "Eldorado" at **Wine Harbour**, "Ophir" at **Tangier**, "Queens" at **Sherbrooke**, "Thistle" at **Port Morien**, "Concord" at **Clarke's Harbour**, Shelburne County. "Acacia" at **Bridge-water**, and "Rothesay" at **Bridgetown**.

While the majority of these lodges paid allegiance to the Grand Lodge of England—through a local or District Grand Lodge, governed for many years by Hon. Alex. Keith as District Grand Master—a large number of them owned the sway of the Grand Lodge of Scotland, which entered the Nova Scotia field in 1844 and formed a Provincial Grand Lodge, which was also under the guiding hand of M. W. Bro. Keith. This dual government by him of rival bodies who, unless tactfully handled, might become somewhat antagonistic—spoke volumes for his efficiency and success as a wise administrator.

Before entering on the more recent and perhaps better known period of our history, viz; the formation of the Grand Lodge of Nova Scotia, its struggles, its victories and its subsequent uninterrupted march of progress, let me briefly touch on a few of the many interesting social and other features of Masonic life here in the earlier days. The Craft took a prominent, if not the leading part in many great public events during the period under review. The corner stones of most of the public buildings, schools, churches, etc. were laid under Masonic auspices; chief among such were those of the Provincial Building or Province House in 1809, and of Dalhousie College in 1820.

The lodges met at first in private houses and inns; subsequently the Halifax brethren acquired a house on Grafton street (still standing) where communications were held until the Mason's Hall which preceded the present building was erected, the land for the latter being deeded from the Crown in July 1798; it had previously been used for military purposes. The corner stone was laid in June, 1800 with great ceremony. Lodges holding under the Grand Lodge of Scotland held their rooms at the Exchange, at the junction of Water and George Streets and Bedford Row.

Dinners and other forms of entertainment were frequently given by the Craft, and one feature (which is now

largely lost sight of in this jurisdiction) appears to have been carefully kept up, that is the observance of the festivals of St. John. There is much room for improvement here in this respect. In some years both days (St. John the Baptist and St. John the Evangelist) were honoured by banquets or other forms of celebration, but those lodges holding under the Grand Lodge of England usually limited their Masonic festivities to the December anniversary, on which day the annual communication of the District Grand Lodge was held. The proceedings generally terminated with a banquet conducted on the best and most liberal scale and generally attended by many prominent personages in Church and State. To show how these functions were carried out by our forefathers, let me instance the celebration of the Evangelist's day in 1846, a full and interesting account of which will be found in *The Royal Gazette* of Dec. 30, of that year.

This was only one of many similar events; and the record of such proceedings, when available, deserve careful preservation by the future historians of this jurisdiction. They constitute a most attractive feature of the life of that period and undoubtedly were a source of great strength to the Craft; it is greatly to be regretted that today instances of this social and fraternal tendency are conspicuous by their absence. Both English and Scottish bodies joined in these festivities, and in similar events held occasionally on the 30th of November, the festival of St. Andrew, on which day the annual communication of the Provincial Grand Lodge under Scottish authority was always held. In 1838 all Halifax Masons took part in the great parade or procession in celebration of the coronation of Queen Victoria and a most eloquent address of congratulation on this event was presented to His Excellency the Governor on behalf of the Free Masons of this province. In 1849 the Craft also took a prominent part in the celebration of the 100th anniversary of the settlement of Halifax. Several lodges marched in the procession, all in full regalia, each lodge preceded by its banner. On this occasion our brethren began their Masonic duties at 6. a. m., probably a unique instance of the early opening of a lodge in this or any other British North American jurisdiction.

On the 19th of July, 1850, another centenary took place; on this time it was purely Masonic, being in honour of the establishment of the Craft in Halifax one hundred years before. On this noteworthy occasion a large number of the brethren attended an emergent communication of the Provincial Grand Lodge, after which they marched in procession, the Scottish lodges headed by pipers in Highland costume, and

the English lodges by the band of H. M. 38th Regiment, through the principal streets of the city to the Masonic Hall, Barrington Street, where the corner stone was laid of a new addition to that edifice. This done in due form, a most eloquent oration was delivered by Grand Chaplain the Rev. Dr. Twinning, and the day's festivities were completed by a banquet held in the evening at which the brethren are said to have enjoyed themselves "right merrily."

Another occasion of Masonic social activity was a grand charity fancy dress ball given by the brethren of Halifax on 14th February, 1854. About 600 persons were present, including the Lieutenant Governor and his suite, and the function is said to have been a most brilliant one.

I have already mentioned names of the rulers of the Craft in Nova Scotia prior to 1800. At that time Duncan Clark was Provincial Grand Master, and was succeeded in 1801 by Lieutenant-Governor the Hon. John Wentworth who held office until 1810, when John George Pyke assumed the responsibilities for ten years. In 1820 John Albro took control, and held the reins of office until 1840, and was then succeeded by Alexander Keith, who remained in charge of the Provincial Grand Lodge until its union with the newly formed Grand Lodge of Nova Scotia in 1869.

It will be seen from the foregoing list that during the first seventy years of the century, 1801 to 1870, there were only four Provincial Grand Masters in this jurisdiction, a fact which indicates not only the high character and merit of the men themselves, but also the absence of discord or intrigue among the brethren.

The period at which we have now arrived was full of interest and incident to all Nova Scotia Masons of that time, and is of not less importance to us who today follow in the path they hewed out and in the liberties which they gained.

In spite of much progress, a large exercise of Masonic charity and a great deal of pleasant fraternal intercourse, features which practically summarize successful Masonic life, the growth and energies of the Craft in this jurisdiction were greatly hampered by inexplicable official neglect on the part of the Grand Lodges of England and Scotland, to whom all Masons in this Province then paid homage. This neglect had existed for many years. Letters and communications of all sorts were unanswered, or dealt with so tardily that the replies were useless, remittances were unacknowledged, warrants and diplomas urgently required were not issued, in a word

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all matters of ordinary business were neglected and the existence of the Craft here practically ignored. Remonstrances, vigorous enough at times and finally backed up by the sending of a personal delegation (in 1865) to lay these grievances before the Grand Lodge of Scotland, brought no satisfactory result; and it is little wonder that as a last resort to rehabilitate the dignity and substantial status of Masons subject to that Grand Lodge (Scotland) they finally resigned from its membership, and asserted their independence by forming the Grand Lodge of Nova Scotia. This, after preliminary meetings and regular procedure, was done on Tuesday the 20th of February, 1866, at the Free Masons Hall, Halifax. Grand Lodge Officers were elected, and on the 20th of March were installed. The new body consisted of ten subordinate lodges, viz:—"Burns," "Athole," "Keith" and "Scotia" (**Halifax**), "Virgin" (**Wilmot**), "Albert" (**Shelburne**), "Eldorado" (**Wine Harbour**), "Concord" (**Barrington**), "St. Mark's" (**Baddeck**), "Queens" (**Sherbrooke**), to which was soon added the new organized Lodge of "St Mark," (**Halifax**). W. M. Brother William H. Davies M. D. was the first Grand Master and R. W. Chas. J. MacDonald, Grand Secretary. In June these officers with others were re-elected for the ensuing Masonic year; one of the very few of them who still survives is V. W. David Pottinger (then a member of "Burns" Lodge) late general Manager of the I. C. R. The Grand officers elected were installed by M. W. Colonel W. Mercer Wilson, Past Grand Master of Canada.

During the next twelve months excellent progress was made by the new Grand Lodge. At the communication held in June 1867, the Secretary reported that the number of lodges under the new jurisdiction was now seventeen, an increase of six. Official recognition had come from most of the Grand Lodges in America, and several in other parts of the world; while members of the local lodges under English jurisdiction were beginning to show interest in the new organization. The six new lodges were, "Ophir" of **Tangier**, "Eureka" of **Sheet Harbour**, "Acacia" of **Amherst**, "Truro" of **Truro**, "Harmony" of **Barrington**, and "W.H.Davies" of **Wilmot**. At the quarterly communication held in December "Scotia" Lodge of **Yarmouth**, was added to the Roll. An interesting feature of this meeting was the presentation of a valuable piece of plate and an address to the Grand Master M. W. Brother Davies, whose health necessitated his removal to a more genial winter climate than that of Nova Scotia.

At an Emergent meeting of Grand Lodge held on 15th May, 1868, a communication was received from the D. G. L.

under English authority, requesting that a committee be appointed by this Grand Lodge to have a joint conference in the interest of a union of the two bodies. This conference took place on the 29th of same month; proposals and counter proposals were formulated but nothing definite resulted at the time. R. W. Brother Stephen R. Sircom was elected Grand Master in June. During this year the following Lodges were added to the Roll:—"Royal Albert Lodge" (**North Sydney**), "Solomon" (**Hawkesbury**), "Acacia" (**Bridgewater**), "Philadelphia" (**Barrington**), "Poyntz" (**Hantsport**), "Widow's Son" (**River Philip**), "Orient" (**Richmond**), "Western Star" (**Westville**), "Eastern Star" (**Dartmouth**). "Royal Albert" was the last of the old lodges holding under the Grand Lodge of Scotland, so the authority of the latter in this province was practically at an end. Union with the lodges governed by the D. G. Lodge of England continued to be, however, the burning question in Nova Scotia Masonry and the time was now ripe for action. An Emergent meeting of the Grand Lodge of Nova Scotia was held on 8th of January, 1869, when a proposition to this end was approved and submitted to a committee of the English lodges and finally accepted by all concerned.

The happy consummation of these efforts took place in the Masonic Hall on the 23rd of June, 1869 at what was perhaps the most noteworthy Masonic session in Nova Scotian history. The officers and members of the District Grand Lodge were formally admitted into the membership of the Grand Lodge of Nova Scotia, and union, peace, and harmony, reigned supreme. Several most eminent brethren from Canada and New Brunswick were present, one of whom, M. W. Brother Colonel A. A. Stevenson of Montreal, took the Grand East during the election and installation of the new officers. R. W. Brother the Hon. Alexander Keith, the most honored figure in the jurisdiction, was unanimously elected Grand Master and installed with the other officers on the morning of June 24th, after which the Craft, formed in grand procession, marched in state to St. Paul's Church, where a most eloquent and appropriate sermon was preached by the Grand Chaplain, Rev. Dr. D. C. Moore.

This happy union brought up the strength of the Craft to 52 Lodges, of which, after due revision of the seniority list and numbers, St. Andrew's of Halifax became No. 1 and Harmony of Aylesford, No. 52.

The Grand Lodge of Nova Scotia now entered on a new and undisturbed phase of its career, and its later history has been one of steady progress. Time does not permit me

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to do more than touch very lightly on this more recent and better known period, and I will merely summarize its leading events. There has been a steady growth in the numbers of lodges, in membership, and in financial strength; from 52 lodges, with a little over 2,000 brethren in 1869, we have advanced to 75 lodges with 6,765 Masons on the roll of Grand Lodge in 1915. On 31st August, 1875, the corner stone of our present Free Masons' Hall was laid with great ceremony and full Masonic rites. Its occupation and use in the following year was another and most important step in the path of progress. Nor have the duty of charity and the pleasure of benevolence been overlooked, for in 1908 this Grand Lodge opened a Home—bright and comfortable in all respects—at Windsor for aged and distressed Masons. This involved heavy financial outlay; but the members of the Craft in this jurisdiction have nobly met all claims and expenses, and by the maintenance of this Home have relieved distress and made bright and happy the declining days of many worthy brothers. During these later years the onerous task of directing the Craft has been in able hands, and its steady advance has been largely due to the energy and wisdom shown by the successive Grand Masters of the jurisdiction. They were:

In	1866-1867	W. H. Davies, M. D.
1868		S. R. Sircom.
1869-1873		Hon. Alex. Keith.
1874-1879		General J. W. Laurie.
1880		A. H. Crowe.
1881		W. Taylor.
1882-1885		General J. W. Laurie.
1886-1887		L. Johnstone.
1888-1889		Rev. D. C. Moore.
1890-1891		Chas. J. MacDonald.
1892-1893		Hon. D. C. Fraser.
1894-1895		W. F. MacCoy.
1896		J. W. Rhuland.
1897-1899		Thos. B. Flint.
1900		T. A. Cossmann.
1901		T. Trenaman M. D.
1902		L. B. Archibald.
1903		Hon. Wm. Ross.
1904-1908		C. R. Smith, K. C.
1909-1910		W. M. Black.
1911		A. J. Wolff.
1912-1914		W. M. Christie, K. C.
1915		D. F. Fraser.

In bringing this brief sketch to an end, permit me to emphasize the generally high character of the early Masons of Nova Scotia. Members of the Craft in this jurisdiction are in the immortal company of many of the most prominent figures in the annals of our country, such as Major Erasmus Phillips, Hon. Edward Cornwallis, Hon. John Parr, Hon. Jonathan Belcher, Hon. Richard Bulkeley, Sir John Moore, (the hero of Corunna), Hon. John Wentworth, the Duke of Kent, the Earl of Dalhousie, General Sir James Kempt, Admiral Sir Edward Englefield, Admiral Sir Houston Stewart and other famous Empire builders; together with a great and goodly company of representatives of the best families in Nova Scotia, embracing all professions and walks in life. It is good for us and the Craft to remember this and to maintain the high standard set by them, and by many others,—less prominent, perhaps in public life, but equally zealous in the cultivation of those qualities which make and mark good Masons and good citizens.

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THE MASONIC STONE OF 1606.

By Bro. Reginald V. Harris, of St. Andrews'
Lodge, No. 1, R. N. S.

What some Masonic students and historians regard as the earliest trace of the existence of Freemasons or Freemasonry on this continent so far as we are now aware, is afforded by the inscriptions on a stone found in 1827 upon the shores of Annapolis Basin.



The Masonic Stone of 1606.

There are two accounts of the finding of this stone. The first, from the pen of Judge Thomas Chandler Haliburton, (known to us as the author of "Sam Slick") was written in the year of the finding of the stone or very shortly afterward, and is to be found in his "Historical and Statistical account of Nova Scotia," published in 1829 (Vol. II, p. 155-157) as follows:

"About six miles below the ferry is situated Goat Island, which separates the Annapolis Basin from that of Digby, and forms two entrances to the former. The western channel, though narrow, is deep and generally preferred to others. A small peninsula, extending from the Granville shore, forms one of its sides. On this point of land the first piece of ground

was cleared for cultivation in Nova Scotia by the French. They were induced to make this selection on account of the beauty of its situation, the good anchorage opposite it, the command which it gave them of the channel, and the facility it afforded of giving the earliest notice to the garrison at Port Royal of the entrance of an enemy into the Lower Basin. In the year 1827 the stone was discovered upon which they had engraved the date of their first cultivation of the soil, in memorial of their formal possession of the country. It is about two feet and a half long and two feet broad, and of the same kind as that which forms the substratum of Granville Mountain. On the upper part are engraved the square and compass of the Free Mason, and in the centre, in large and deep Arabic figures, the date 1606. It does not appear to have been dressed by a mason, but the inscription has been cut on its natural surface.

"The stone itself has yielded to the power of the climate, and both the external front and the interior parts of the letters alike suffered from exposure to the weather: the seams on the back of it have opened, and, from their capacity to hold water and the operation of frost on it when thus confined, it is probable in a few years it would have crumbled to pieces. The date is distinctly visible, and although the figure 0 is worn down to one-half of its original depth and the upper part of the figure 6 nearly as much, yet no part of them is obliterated—they are plainly discernible to the eye and easily traced by the finger."

"At a subsequent period, when the country was conquered by the English, some Scotch emigrants were sent out by Sir William Alexander, who erected a fort on the site of the French corn-fields, previous to the Treaty of St. Germain's. The remains of this fort may be traced with great ease; the old parade, the embankment and ditch, have not been disturbed, and preserve their original form. It was occupied by the French for many years after the peace of 1632, and near the eastern parapet a large stone has been found, with the following monumental inscription:

"LEBEL.
1643."

The Lebel stone is not to be confused with the stone first mentioned, which is the subject of this paper. The Lebel stone is in possession of the family of the late Fred Leavitt of Annapolis. The date on it is 1649 and not 1643. Lebel was the name of a clever business man of Paris, who spent several years in Port Royal, Acadia, where he was the guardian of

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D'Aulnay de Charnisay's children. He returned to France evidently after 1649 and lived for many years. These facts respecting Lebel were unearthed by the late Dr. James Hannay, of St. John, N. B., who gave the results of his researches in a very interesting paper read before the Nova Scotia Historical Society on Jan. 5, 1882. The stone, it is said, very much resembles one which a man would use as a door step or house sign.

The other account of the finding of the stone is contained in a letter written nearly thirty years after the event, and now in the possession of the New England Historic Genealogical Society from the pen of Dr. Charles T. Jackson of Boston, the celebrated chemist and geologist. It is in the following words:

"June 2, 1856."

"Dear Sir

When Francis Alger and myself made a mineralogical survey of Nova Scotia in 1827 we discovered upon the shore of Goat Island, in Annapolis Basin, a gravestone partly covered with sand and lying on the shore. It bore the Masonic emblems, square and compass, and had the figures 1606 cut in it.

The rock was a flat slab of trap rock, common in the vicinity. At the ferry from Annapolis to Granville we saw a large rounded rock with this inscription "La Belle 1649". These inscriptions were undoubtedly intended to commemorate the place of burial of French soldiers who came to Nova Scotia, "Annapolis Royal, Acadia," in 1603.

Coins, buttons and other articles originally belonging to these early French settlers, are found in the soil of Goat Island in Annapolis Basin.

The slab bearing date 1606, I had it brought over by the Ferryman to Annapolis, and ordered it to be packed in a box to be sent to the Old Colony Pilgrim Society (of Plymouth Mass.,) but Judge Haliburton, then Thomas Haliburton, Esq., prevailed on me to abandon it to him, and he now has it carefully preserved. On a late visit to Nova Scotia I found that the Judge had forgotten how he came by it, and so I told him all about it.

* * * * *

Yours truly,

C. T. Jackson."

Addressed

J. W. Thornton,
(Present.)

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This letter is now accompanied by a photograph of the stone made some thirty years later showing the square and compasses and the figures 1606, rudely cut and much worn by time and weather, but still quite distinct.

We shall later refer more particularly to the stone itself and the two accounts of its finding, but wish first to refer to the subsequent history of the stone which is most singularly unfortunate.

About 1887 it was given by Robert Grant Haliburton (son of Judge T. C. Haliburton) to the Canadian Institute of Toronto with the understanding that the stone should be inserted in the wall of the building then being erected for the Institute. It was to be placed in the wall, the inscription facing inside in one of the principal rooms.

Sir Sanford Fleming wrote that he received the stone from Mr. R. G. Haliburton for the purpose of being placed in the museum of the Canadian Institute, Toronto, in order that it might be properly cared for. There is an entry respecting it in the minutes of the Institute, acknowledging its arrival and receipt. Sir Daniel Wilson was then President, and on March 21st, 1888, read a paper on "Traces of European Immigration in the 17th Century," and exhibited the stone found at Port Royal bearing date 1606. Sir Sanford Fleming further adds: "I have myself seen it more than once since its being placed in the Canadian Institute. When the building was erected on the northwest corner of Richmond and Berti Streets, Toronto, instructions were given by Dr. Scadding to build it into the wall with the inscription exposed; but, very stupidly, it is said the plasterer covered it over with plaster, and even the spot cannot now be traced, although the plaster has been removed at several places to look for it. Before these facts were made known to me, or any trace could be had of the stone, I had a long correspondence with the Institute authorities, and I further offered a reward of \$1,000 for the stone if it could be found, but it was all to no purpose. I regret extremely that I can throw so little light on it at this day. If ever the present building be taken down diligent search should be made for the historic stone, perhaps, the oldest inscription stone in America."

It is a most regrettable fact that this priceless stone should have ever gone out of Nova Scotia. The necessity for a Masonic museum in this Province needs no argument when such things as this happen.

To return to the two accounts of the finding of the stone itself, there can be little or no doubt that Judge Haliburton's

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account written at the time of the discovery and on the spot by one who had made a study of the locality and of its history is correct, and that Dr. Jackson's account, written from recollection thirty years after he found the stone, cannot be relied upon as to the place of discovery. Moreover the historical facts stated by Judge Haliburton as to the place of the first settlement by the French establish beyond any doubt that the stone marked with the date 1606 was found on the peninsula extending from the Granville shore opposite Goat Island, Annapolis Basin.

As to the inscription on the stone although the stone is not now to be found for inspection there can be little or no doubt as to the particulars of that inscription. Judge Haliburton undoubtedly wrote his description of the stone with it immediately before him. Dr. Jackson's account made after he had seen it a second time, confirms it and the photograph made before the stone was sent to Toronto further establishes the fact that the stone bore the date 1606 and the "square and compasses" of the Mason, though these emblems would seem to be too much worn away to admit of a good photographic reproduction, a condition not to be wondered at after an exposure to the weather for over two hundred years.

On the other hand, some who have examined only the photograph have doubted whether the marks on the stone other than the date 1606, were really the square and compasses of the Freemason. The fact that these marks appear not to have been cut so deeply and well has suggested to them that they are surface scratches such as might have been made accidentally in digging with a pick or spade. An examination of the photograph however clearly shows that the marks are more than mere scratches deeper, clearer and more lasting, as they must have been to survive the attacks of the elements for more than two centuries. Judge Haliburton in describing the stone says, "It does not appear to have been dressed by a mason but the inscription has been cut on its natural surface." It is quite impossible today to decide whether the inscription was the work of a skilled or unskilled workman.

Turning now to the explanations and theories respecting the inscription, Judge Haliburton describes it as a stone "upon which they (the French) had engraved the date of their cultivation of the soil, in memorial of their formal possession of the country."

Against this theory may be urged the fact that the first cultivation of the soil by these French settlers was in 1605 and not 1606; Champlain's map showing gardens is dated 1605; also that they had taken possession of the country in 1604;

and the probability that a national emblem, such as the *fleur-de-lis*, would be used rather than a Masonic emblem, for such purposes. That this is exactly what they did is evident from the record of Argall's capture of Port Royal. In Murdoch's *History of Nova Scotia* he states that in 1614 "Argall destroyed the fort and all monuments and marks of French national power. It is recorded that he even caused the names of Demonts and other captains and the *fleur-de-lis* to be effaced with pick and chisel from a massive stone on which they had been engraved."

This account not only shows what emblems the French used to commemorate their occupation of the country but also that if this stone was visible it does not commemorate a national event.

The theory that the stone might commemorate the establishment of a Lodge of Freemasons has virtually nothing to support it, though it is perhaps more than a matter of interest that during the winter of 1606-7 the French colonists, under the leadership of Champlain established a sort of club or society styled the "*Ordre de Bon Temps*," consisting of fifteen members. Each member in turn became the caterer to his brethren a plan which excited so much emulation among them that each endeavored to excel his predecessor in office, in the variety, profusion and quality of the viands procured for the table during his term of office. Lescarbot, a member of the society and the historian of these early events says that on each such occasion the host wore the collar "of the order and a napkin and carried a staff." At dinner he marshalled the way to the table at the head of the procession of guests. After supper he resigned the insignia of office to his successor, with the ceremony of drinking to him in a cup of wine. The little company included several distinguished names; Poutrincourt, the real founder of Port Royal; Champlain, the founder of Quebec, two years later, and the historian of many events at Port Royal; Biencourt, Poutrincourt's son; Lescarbot, advocate, poet and historian of this early period; Louis Hébert, one of the first settlers of Quebec; Robert Gravé, Champdoré and Daniel Hay, a surgeon.

That this social club was speculative Freemasonry is highly improbable. The colony was a French settlement, and speculative Freemasonry was not known in France for more than a hundred years afterward, namely in 1718. The corporations and guilds of stone-masons and architects, we are told in Rebold's "*General History of Freemasonry*," were suppressed in 1539 by Francis I although a sort of trade unionism seems to have existed from about 1650, and a cor-

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respondence with each other is believed to have taken place between the unions at Marseilles, Paris, Lyons, and certain cities in Belgium. These were undoubtedly operative bodies and consisted of not only masons and stone cutters, but of members of other trades, carpenters, architects, decorators, etc.

That a union of these workmen may have existed at Port Royal is not of course impossible but that it contained any speculative members is exceeding improbable. In England evidence is lacking of the admission of speculative Masons into Masonic Lodges prior to 1646, and in Scotland prior to 1634.

If such a speculative lodge existed at Port Royal in 1606 or if the *Ordre de Bon Temps* was even in a remote way connected with any trade, either Champlain or Lescarbot in their very detailed accounts of these early days would have mentioned other facts which would establish beyond any doubt such relationship. The entire absence of any such facts must be taken as conclusive in this matter.

There remains for consideration one other theory respecting the stone; that of Dr. Jackson; that it was "undoubtedly intended to commemorate the place of burial of French soldiers." This expression of opinion by Dr. Jackson in 1856 may have been founded on information given him by Judge Haliburton on his "recent" visit to Nova Scotia, and may indicate that the Judge had also changed his mind. Whatever the facts, the gravestone theory would seem to have more to support it than any other.

First, as to the stone itself. As described by Judge Haliburton who had possession of the stone from 1827 until his removal to England in 1859, it evidently measured two by two and a half feet; undoubtedly monumental size and shape.

Secondly, as to the place where it was found.

Champlain in his "Voyages," gives a plan of the Fort erected by him in 1605. This plan shows a burying ground and a garden outside the eastern parapet or palisade. Judge Haliburton's theory that the stone commemorated the first cultivation of the soil may have been based on the fact that it was found on the site of the garden but it is equally clear that it might also be a gravestone, although Dr. Jackson says in his letter of 1856 that it was found "upon the shore" "partly covered with sand and lying on the shore."

In this connection it should be pointed out that the Lebel stone also referred to by Dr. Jackson as "at the ferry" was according to Judge Haliburton "near the eastern parapet" of the fort.



Champlain's Plan of Port Royal in Acadia in 1605.

Key:—A, Workmen's dwelling; B, Platform for Cannon; C, Storehouse; D, Residence for Champlain and Pontgravé; E, Blacksmith's forge; F, Palisade; G, Bakehouse; H, Kitchen; I, Gardens; K, Burying ground; L, The river; M, Moat; N, Dwelling of DeMonts; and O, ships' storehouse.

(From "The Story of Canada," New York: G. P. Putnam's Sons).

The evidence of the two accounts would seem fairly to establish the fact that both stones were found not far apart, or virtually on the same spot.

Assuming that the stone is a grave stone two questions present themselves:

- 1st. Why are the square and compasses on the stone?
- 2nd. Whose gravestone is it?

It will be convenient to answer these two queries together.

Champlain in his history tells us that during the winter of 1605-6 six members of the little colony died. While Champlain does not give the names of those who departed this life nor whether they died before or after Jan. 1st, 1606, yet from his context and Lescarbot's account it would not be difficult

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to draw a very strong inference that all died before the New Year dawned. I think we may safely assume that the stone is not the gravestone of any of these six settlers.

In the spring of that year (1606) Poutrincourt, who had gone home with DeMonts in the autumn of 1605, induced Marc Lescarbot, an advocate of Paris, to join the colony. They reached Port Royal on July 27th, where they remained until Aug. 28th, when Poutrincourt started on an exploratory voyage down the American coast, as far as Cape Cod, leaving Lescarbot behind in charge of the colony. Lescarbot in his "New France" has this to say about the work done while the rest were away:

"Meanwhile I set about making ready the soil, setting off and enclosing gardens wherein to sow wheat and kitchen herbs. We also had a ditch dug all around the fort, which was a matter of necessity to receive the dampness and the water which previously had oozed underneath our dwellings, amid the roots of the trees which had been cut down and which had very likely been the cause of the unhealthiness of the place.

"I have no time to stop here to describe in detail the several labours of our other workmen. Suffice it to say that we had numerous joiners, carpenters, masons, stone cutters, locksmiths, workers in iron, tailors, wood sawyers, sailors, etc., who worked at their trades, and in doing so were very kindly used, for after three hours work a day they were free.

* * * * But while each of our said workmen had his special trade, they had also to set to work at whatever turned up, as many of them did. Certain masons and stone cutters turned their hands to baking and made as good bread as that of Paris."

Let us note in passing the use by Lescarbot of the two words "masons" and "stone cutters." The original French words in Lescarbot's history are "masson" (macon) and "tailleur la pierre", the former being a word of wider significance than the other, including any operative on the construction of a building, using either stones, bricks, plaster or cement, the latter word denoting greater skill including not only the work of cutting inscriptions but approaching the work of the sculptor.

Poutrincourt's party meanwhile spent some weeks exploring and when near Cape Cod a party of five young men landed in defiance of orders and were attacked by Indians. Three were killed and buried on the spot by their comrades; the other two were severely wounded; one of them Duval a

locksmith, lived to take part in a revolt at Quebec two years later; the other was so pierced with arrows that he died on reaching Port Royal on Nov. 14, 1606, where he was buried.

During the winter of 1606-7 there were four deaths but these occurred in February and March 1607, and not during the year 1606, according to both Champlain and Lescarbot. If therefore the stone was erected to mark the grave of one of the colonists who died during the year 1606, it must have been the grave of the man who died on Nov. 14, 1606, or shortly afterward of wounds received at Cape Cod.

What was his profession or trade?

We know Duval was a locksmith, and though this is very scant light for us to be guided by it is probable that his companions on their wild episode on shore with the Indians, were members of the various trades which Lescarbot says were at Port Royal at this time. This is merely assumption, and not conclusive. If he had been a man of standing either Champlain or Lescarbot would have named him. They name none of those who died at Port Royal.

In this connection let me refer to the suggestion of R. W. Bro. Rev. Wm. Driffield of Digby. He says; "We must not forget that at that time the carpenters of France had their own mystery or trade guild, worked on lines somewhat akin to operative Masonry and using the square and compasses as their emblem."

"This may be well illustrated by a short quotation from Felix Gras, the eminent Provencal poet and novelist, whose works were so highly esteemed by the late W. E. Gladstone. In his "Les Rouges du Midi," a book dealing with the French Revolution (written in 1792), he describes a visit paid by Vauclair a carpenter from Marseilles to Planctot, a carpenter residing and working in Paris."

"As we stood outside the door we could hear the smooth "hush, hush," of a big plane as it threw off the long shavings, but the planning stopped short at our loud knock, and then the door flew open and there was Planctot himself. It was plain that he knew Vauclair on the instant, but instead of shaking hands with him, he turned his back and rushed off like a crazy man. In a few minutes we heard the clatter of old Planctot's wooden shoes on the stair. He had come to greet Vauclair according to the rite and ceremonial of their craft. He had put on his Sunday hat and his best wig; and before he said a word he laid a compass and a square down on the floor between himself and Vauclair. At once Vauclair

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made the correct motions of hand and foot, to which Planctot replied properly; and then, under their raised hands, they embraced over the compass and square."

"Old Planctot," Bro. Driffield writes, "is several times called "le maître," "the master," which I take to denote his standing in the craft. I think there can be no historical doubt of the existence of such a craft guild among French carpenters at the beginning of the 17th century that is about 1606."

Let us summarize our theories: First, the stone was a grave stone; Secondly, it marked the last resting place of a French settler who died in 1606; Thirdly, this settler was probably a workman and may have been an operative mason or stone cutter; Fourthly, speculative Masonry unknown in France in 1606 was not practiced by the French colonists; Lastly, the emblem of square and compasses, would seem to be a trade mark or emblem undoubtedly used by operative masons as their emblem, and possibly by carpenters as well.

In a word the stone marked the grave of either a mason or stone cutter or possibly a carpenter who died Nov. 14, 1606, and not that of a speculative Freemason.